# MISSION WORK

# *AMONG THE NEGROES*

—AND—

# *THE INDIANS.*

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What is being accomplished by means of the Annual Collection taken up for our Missions.

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## MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND:

HIS EMINENCE JAMES CARDINAL GIBBONS.
ARCHBISHOP OF BALTIMORE.

MOST REV. P. J. RYAN, D. D.
ARCHBISHOP OF PHILADELPHIA.

MOST REV. JOHN M. FARLEY, D. D.
ARCHBISHOP OF NEW YORK.

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1904:
Press of St. Joseph's Industrial School for Colored Boys,
Clayton, Delaware.

# *AN APPEAL*

## In Behalf of the Negro and Indian Missions in the United States.

THE FOLLOWING IMPRESSIVE AND ELOQUENT APPEAL WAS WRITTEN AT THE REQUEST OF THE COMMISSION FOR THE NEGRO AND INDIAN MISSIONS BY RIGHT REVEREND THOMAS S. BYRNE, D. D., BISHOP OF NASHVILLE.

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It is very doubtful if the Catholics of the United States have ever fully realized the importance or full meaning of Missionary Work among the Negroes or Indians, or their own duty or responsibility in promoting it. We are not really a Missionary people, nor have we the spirit and zeal which should inspire and characterize Missionary work. And yet we must be Missionaries or be derelict in our duty to God. This is a serious charge to bring against Catholics, who valuing above everything else their own faith and salvation should be desirous of putting within the reach of others the blessing and privileges they themselves enjoy.

This neglect of a vital duty or carelessness in discharging it, likely comes from the fact that it has never been brought before them in its naked truth and startling significance.

If they knew and appreciated what Missionary work especially among the Negroes of these United States means, that it means the saving of souls for which Jesus Christ died, they surely would not be listless and remiss in the discharge of the duties which this work imposes—duties which weigh equally upon priests and people.

Laymen sometimes quiet their conscience with the excuse that this work and the grave responsibility attaching to it, belong entirely to priests and bishops, and that it is no concern of theirs. This is a grave and dangerous error. It is not only the concern, it is the stern duty, of every Catholic, man and woman, to be interested and instrumental in the saving of souls; and if

souls perish because of their neglect or lack of co-operation and support, they will be responsible before God, and the guilt of the loss of those souls will rest with them.

When men or women, either actively or negatively, stand in the way of results which should come from the blood and death of the God-Man, they take a terrible risk and incur an awful responsibility. Jesus Christ died for all, not alone for those to whom the faith comes by inheritance and who never knew what it means to be without the light of truth, the strength of grace and the comfort of divine love, but for the heathen also, for those who literally sit in darkness and in the shadow of death; and who, like the Irish of old, hold out their hands in supplication, pleading for the coming of a deliverer.

There are young men in plenty up and down the country, good, generous, enthusiastic souls, full of faith, zeal and youthful buoyancy, ready at a beck to go even on a forlorn hope with a chance of saving souls.

Missionaries such as these can be got, but where is the good of all this splendid enthusiasm, what is to be done with young men into whose hearts God has put such high ideals and unselfish ambitions if when they offer themselves for the work of the Lord and the saving of souls, their Bishops have not the means to educate and prepare them for so arduous and responsible an enterprise?

It is not an overstatement to say that the Bishops of the South could to-day put one hundred priests into the Missionary field among the Negroes and find abundant work for them all. Nay not only that, but they would be well rewarded for their zeal. The priests would go forth and bear fruit and their fruit would remain. It is frequently asserted that nothing can be done with the Negroes, that results are not permanent, that they are made Catholics and unmade again by the first adverse influence under which they come. Facts controvert and absolutely disprove flippant assertions such as this, recklessly made by those who either attach no meaning to their words, or in whom zeal for the Negro is not a characteristic. Not only do they persevere, but they become zealous and successful missionaries. Among the conversions being made in the South at this very day there are some people—physicians, lawyers, merchants, and master workmen, as well as the more humble, all of whom prize their faith as highly as do most white men and have an abiding sense of the obligations it imposes.

But how are Bishops to obtain a hundred priests to send into this Missionary field in the South? To train and educate a Missionary priest, to support and clothe him while he is being educated and trained, requires money and a great deal of it. Even when these priests are put into the Missionary field they must be supported, as only comparatively few of the Negroes are able to contribute anything. Moreover, it is wiser not to ask them for anything, at least for a time, lest in doing so we should seem to verify charges industriously circulated by enemies against

us. Laymen cannot take up Missionary work themselves, even as laymen, nor are they asked to engage in so toilsome, and from a human point of view, so uninviting a work. But this fact does not release them from a grave responsibility of sharing it in another way, or from a stern and imperative duty which they owe to Jesus Christ and which their faith, if it means anything to them, lays upon them. We must all be Missionaries, men and women, each in his or her own way, we must all be zealous for the cause of Jesus Christ, our King and for the saving of souls.

In a time of war all are not soldiers in the field, but if the country is to be protected, if the blessings of peace and justice are to be secured to the people and made stable, those at home must co-operate with those in the thick of the fight and give them loyal sympathy, active encouragement and substantial support. Laymen, then, have their duties towards those who are in the field fighting the battles of the Lord, and have duties also to those outside the Church no less than have Bishops and priests. And in a sense their duties are the more important, for Bishops are simply helpless and cannot enter upon a campaign of conversion with any hope of permanent success if they have not what are called the sinews of war.

It may seem rash, but it is within the truth, to say that if there were to-day Missionaries for the work, zealous, earnest, self-sacrificing men, there is not a considerable city or town in the whole South in which within twelve months a Negro congregation of fair size and good promise could not be established.

This is not said rashly or without knowledge, but from an experience that guarantees the moral certainty of the statement. If this is so, on whom does the responsibility rest for all those souls? For years the Bishops of the South have been holding out their hands and craving aid from their more fortunate brethren, and receiving little financial encouragement for so stupendous, so important a work. At times we bow our heads in shame and ask ourselves if Catholic men and women, living almost in the radiance of God's presence, have really an intelligent and living faith, and if so, if they are at all sensible of the exactions it imposes on them? In other words, do they really know Jesus Christ and love Him and have they a zeal for His Mission and work on earth?

Only the other day there was an account in our newspapers of a Missionary Society, which in a single meeting collected for Missionary work among the heathen $90,000, and a poor old woman, who worked for a living claimed the privilege of heading the subscription list. She gave out of her hard earnings $15.00, which sum, it was said, she gives annually. And little over a year ago, if our memory serves us right, at a meeting of the same Society for the same purpose, ladies in the enthusiasm of their zeal, took off their jewels and consecrated them to the work of saving souls for Jesus Christ, as they understood that supreme duty. Who can help admiring this splendid and lavish generosity in so noble a cause? Have we any such examples to record

among our women, young or old, of zeal for souls and self-sacrifice for Jesus Christ? We fear not. Where does the fault lie? Are our people apathetic, or do they lack living energetic faith; or have they never had so important, so vital a Christian duty brought strongly, courageously and clearly before them? This, like other duties, is part of the Gospel message, and the thought must be put into the hearts of the faithful by God's ministers as are the other truths and inspirations for good. All must work for the saving of souls, and all must work together—bishops and priests, Catholic laymen and Catholic women. One motive and one inspiration should carry all forward, eagerly, hopefully and enthusiastically in so great an enterprise, all loyally gathered about our King and fighting under His standard.

Great God, just think of it, there are about 9,000,000 Negroes in the United States and of these not 150,000 are Catholics. And yet they are people free from prejudices and ready to welcome the truth and the graces of the Church. It is doubtful if any more promising field ever lay before a missioner or one whose successful cultivation boded more good to a country.

For good or for evil the Negro will exert a commanding influence in this country in the not very distant future. Only a few years ago it was confidently asserted that there was no such thing as a Negro question, and to challenge the statement was to invoke only scorn and ridicule. To-day the menace has got well above the horizon and is discussed in newspapers and periodicals, on platforms, in pulpits and in legislative halls, and every means is being suggested and employed to minimize the power of the colored race against a coming day of danger.

There is only one influence that can control the Negro, make him amenable to laws, observant of the charities of Christian civilization, and docile to the best instincts of our nature, and that influence is the faith of Christ. The fear of God is the beginning of wisdom, and to control the Negro he must be inspired with the fear of God. His conscience, that ever present arbiter of conduct and sleepless monitor, must be formed upon the faith and the laws of Christ. The only agency through which this transformation can be accomplished is a divine authority, and this divine authority the Church alone possesses. Hence an enlightened and far-seeing patriotism, apart from any higher motive, should be an incentive to every man who loves his country to co-operate in bringing this population under the control of the Church and thus avert or lessen a possible danger in the future.

But the need of priests though important and even essential is still only one element entering into the complex mechanism needed for the conversion and spiritual preservation of the Negro. It is impossible to make the work of conversion permanent, to have it at once active and enduring, without churches and schoolhouses in which all spiritual agencies centre, in which they have a home and a theatre of action, and from which spiritual activity radiates and is diffused.

It is essential to have priests, but it is well nigh essential to

have Churches. The church is the palace of the King and thither His subjects flock to do Him honor, to worship Him, to tell their needs and receive divine comfort.

This is the supreme lesson that must be taught the Negroes, and to impress them with a realizing sense of the Divine Presence, enthroned in the Tabernacle, His Palace should be worthy of Him and an aid to their faith and reverence. It is sometimes taken for granted that any sort of Church will do for the Negro. This is a very serious error and one that has materially retarded his conversion. It is almost as well to have no Church at all as one into which he is ashamed to go. The Negro, even the most humble, has a vanity which is near akin to self-respect.

He loves even in his Church to preserve that self-respect and he resents being thrust into a corner or into a place which he feels a humiliation.

One who is not secure in his social position is more sensitive than one who is. It may be said: The Negro is unreasonable in this. Possibly he is.

But the question here is how to save his soul, and to gain this prize any and every legitimate means should be used. A fairly fine Church is certainly one of these. The Church then should be as good as our money can afford. Not only that, but everything in and about the Church should be bright and inviting and cheerful.

The Negro loves display, he loves light and ceremonies and music. All these attract and win him, and are a powerful agency in retaining him once he is converted.

It can be said of the Negro that he is as proud of his Church, as assiduous in his attendance there and as reverent in the Presence of the Blessed Sacrament as any of his white brethren in the faith.

Another great need, to perpetuate the results accomplished by Missionary work, is the school-house, and where possible, a training school. If schools are absolutely essential, and have been declared so by the Church, to keep the faith of the rising generation alive among old Catholic populations, whose traditions have been Catholic for generations and who live in a Catholic atmosphere and in the midst of Catholic surroundings, how much more are they essential to a people who have just come into the Church, whose former habits of pagan thought still cling to them and who with difficulty break from former friends and shake off former associations?

Churches then are necessary and so are schools. Missionary work cannot be carried on and perpetuated without them. Those outside the church know well their importance and they have spent money lavishly in building churches, schools, colleges, academies and even universities for the education of the Negro, all over the South. Is there a single instance except that of that noble woman, Mother Katharine Drexel, of a Catholic doing any such work?

Is a false faith more potent for good than the true?

To build churches and schoolhouses, even modest ones, requires money.

Are there no Catholics to come forward and help in this work? Cannot and will not the Catholics of these United States give something for a work so near the Heart of Jesus Christ? Just think of it, the entire collection for the year 1902 in all the Dioceses and in all the churches of the United States for Missionary work among Negroes and Indians, the only one to which Catholics are asked to contribute, did not amount to within about two thousand dollars of the sum raised in a single meeting by one Missionary Society only a few weeks ago. And we boast that we are twelve millions! It is a real consolation to be able to say that the amount gathered last year was notably larger, $98,095.41. Is a healthful sense of shame beginning to awaken in the bosom of the Catholics? Let us hope that it is, and that it will bring the collection of the present year nearer to the point of meeting the needs of our missions.

If the laymen and women help us to get churches and schools, we hope we can trust to the zeal and generosity of the Religious Orders to furnish teachers.

Many of them have prospered within the last few decades and have accumulated a fair share of this world's goods, through the generosity of the faithful and their own economy.

In spite of this prosperity they have not lost the spirit of their Founders. Many of them no doubt will willingly and gladly call for volunteers to teach the children of the poor Negroes of the South. These volunteers will be welcomed, and a little charity done without hope of financial gain by communities so abundantly blessed and so conspicuously favored will have a great reward in the world to come, if not in this. And after all, there are precious souls to gain, and is not this the very purpose of their existence and the motive of the highest charity? And should it not weigh more with Religious than gold, and lands and fine houses? Yes, we trust to them for teachers and we should feel ashamed of our faith if men and women dedicated to God should disappoint us in this great work.

Many of these Negroes it is true are poor and neglected, almost outcasts of society, but their condition should make their appeal to us all the more potent and constraining.

There is no work nearer the Sacred Heart of Jesus than the salvation of souls, and especially the soul of the lowly, the humble and the needy. The glad tidings of the birth of the Son of God were first made known not to the great or to those whom the world loves to honor, but to the lowly shepherds on the hillside of Judea. To them was first given the message of peace: "Glory to God in the Highest and peace on earth to men of good will." To them after Mary and Joseph was granted the blessed privilege of first looking on the divine countenance of the Prince of Peace as He lay an infant in his Mother's arms.

He tells us Himself in one of His first public utterances that the very purpose of His coming was to preach the Gospel to the

poor. "The spirit of the Lord is upon me," He says, "wherefore He hath anointed me to preach the gospel to the poor, He hath sent me to heal the contrite heart, to preach deliverance to the captives and sight to the blind, and to set at liberty them that are bruised." His mission is first of all to the lowly, the needy and the stricken, to those whose hearts are bruised and in the bondage of sin. He came to heal their blindness and to reveal to them the blessed light that "enlighteneth every man that cometh into this world."

The preaching of the Gospel to the poor is the very evidence our Lord gives to prove to the messengers sent by John the Baptist that He is the Christ. "Go and relate to John what you have heard and seen," He says. "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead arise again, and the poor have the Gospel preached to them."

That these, besides being poor and lowly, are outcasts and sinners, makes them all the more dear to our Lord. His life and the life of His Church is a continuous, unrelenting warfare, not against the sinner, but against sin.

His association with sinners was made a reproach to Him. Publicans and sinners came and sat down with Jesus and His disciples. "Why," said the Pharisees, "doth your Master eat with publicans and sinners?" "They that are in health need not a physician, but they that are ill," was our Lord's answer, "I came to call not the just but sinners."

The poverty, the degradation of those people will be, if we have in us the spirit wherewith Christ was anointed, the strongest claim on our sympathy, and the most urgent and constraining appeal to our faith and charity. By contributing to their conversion we shall be doing a God-like work, and if we contribute in the spirit of faith and love and zeal for souls, we shall grow into the likeness of Him who came on earth to save souls and who taught us that the measure of the worth of a soul was and is His own Heart's blood. We cannot be Catholics, we cannot love Jesus Christ, we cannot discharge our duty and be guiltless in His sight if, while we see souls perishing on every side of us, souls for whom Christ literally and truly poured out His blood, we refuse help to save them.

All of us cannot be preachers and Apostles to the Negro and the Indian, we cannot all be of that band of noble women who teach and reclaim their children, but we can all contribute of the goods wherewith God has blessed us and thus make it possible for others to convert them and bring them into the household of the Faith. "The harvest is great but the laborers are few," and if we cannot ourselves go into the harvest field to reap and gather into God's granary, we can at least be sharers in the merits of those who do go, in putting it in the power of the Bishops of the country to send laborers to do this blessed work.

This is a good way to make atonement for sin and to lessen the temporal punishment due to it.

Have we friends or kindred for whose conversion we are

praying and whose return to God would gladden our hearts? Almsgiving for the conversion of the Indian and the Negro and for the preservation of the faith among them will be a most acceptable offering to God for this purpose.

It was almsgiving and prayer that merited his conversion for Cornelius, the first Pagan to be received into the Church of Christ. "Cornelius," said the Angel, "thy prayer is heard, and thy alms are held in remembrance in the sight of God," "for he was a religious man, fearing God with all his house, giving much alms to the people and always praying to God." Such is the power of almsgiving, but when the motive is so high and holy, what grace will almsdeeds not merit, what good will they not accomplish?

And what time could be more appropriate than the approaching holy season of Lent to deny ourselves and contribute of our means to this noble charity? This is one of the best means of self-denial. Do we love money? Is money our Idol?

Do we part with it grudgingly and give it with a niggardly hand? Has the desire of it possessed our thoughts and hardened our hearts? If so there is all the more reason to do violence to ourselves in this particular way. We shall thus be doing penance for the remission of our sins, and appeasing the anger of God lighted against us.

We also as a nation owe a debt of justice and gratitude to the Negro and the Indian, a debt which, it may be, will call down upon us, as all sins of injustice must do, the curse and vengeance of God. Let us make them what reparation we can by obtaining for them spiritual comforts and blessings and thus stay the hand of God lifted in anger to smite a heartless and cruel people.

Our missions among the Indians, from which government aid has been withdrawn, are barely existing, and the poor priests and Bishops in the distant West are fighting a hard fight against wind and tide to preserve the faith among the tribes where they have labored these many years. They are real heroes in the front of the battle, struggling bravely against poverty and prejudice for the souls of those poor Indians and crying out to us for help in the name of Jesus Christ. Shall they cry in vain to Catholics who, possessing themselves the priceless treasure of faith, should be generous enough to make a sacrifice to give the same inestimable blessing to others? Can Catholics look up to the crucified Jesus and refuse to rescue souls for whom He died? If these souls are lost because of their narrowness and lack of Christian generosity, what answer will they give our Lord when they die and go to judgment?

In the name of Jesus who died for us all, and under the patronage of His blessed mother who shared His sufferings, let us Catholics, bishops, and priests, and religious, and laymen and women, take up this work generously, carry it on perseveringly, and never slacken in our endeavors until success has

crowned our efforts and Christ our King reigns victorious in hearts where He is now unknown, and it may be, blasphemed.

JAMES CARD. GIBBONS,
*Archbishop of Baltimore,*

P. J. RYAN, D. D.,
*Archbishop of Philadelphia,*

JOHN M. FARLEY, D. D.,
*Archbishop of New York.*
*The Commission for the Catholic Missions among the Negroes and the Indians.*

# MISSION WORK

—AMONG—

# *THE NEGROES*

—AND—

# *THE INDIANS.*

## Financial Statement,

***From January 1st to December 31st, 1903.***

RECEIVED.

| | | | |
|---|---|---|---|
| Archdiocese | of | Baltimore | $ 3,200 00 |
| " | " | Boston | 13,226 67 |
| " | " | Chicago | 2,000 00 |
| | | " Bequest of John Gallagher | 125 00 |
| " | " | Cincinnati | 3,400 00 |
| " | " | Dubuque | 1,506 07 |
| " | " | Milwaukee | 2,020 11 |
| " | " | " Through Very Rev. N. Kersten | 400 00 |
| " | " | New Orleans | 865 21 |
| " | " | New York | 5,000 00 |
| | | " Donation of Messrs. Geo. John and Edward Smith | 2,500 00 |
| " | " | Oregon City | 237 50 |
| " | " | Philadelphia | 9,576 79 |
| " | " | St. Louis | 2,588 27 |
| " | " | St. Paul | 1,600 00 |
| " | " | San Francisco | 1.000 00 |
| " | " | Santa Fe | 60 30 |
| Diocese | " | Albany | 747 75 |
| " | " | Alton | 466 71 |
| " | " | Altoona | 700 22 |
| " | " | Belleville | 600 00 |
| " | " | Boise | 76 62 |
| " | " | Brooklyn | 4,034 91 |
| " | " | Buffalo | 857 46 |

| | | | |
|---|---|---|---|
| Diocese | of | Burlington | 322 00 |
| " | " | Charleston | 44 76 |
| " | " | Cheyenne | |
| " | " | Cleveland | 2,571 04 |
| " | " | Columbus | 1,480 00 |
| " | " | Concordia | 206 82 |
| " | " | Covington | 269 11 |
| " | " | Dallas | 105 00 |
| " | " | Davenport | 597 42 |
| " | " | Denver | 23 00 |
| " | " | Detroit | 600 00 |
| | | " Bequest of J. B. Mueller | 136 00 |
| " | " | Duluth | 245 70 |
| " | " | Erie | 435 00 |
| " | " | Fargo | 50 00 |
| " | " | Fort Wayne | 2,000 00 |
| | | " Through Ave Maria | 51 00 |
| " | " | Galveston | 120 85 |
| " | " | Grand Rapids | 549 59 |
| " | " | Green Bay | 1,012 50 |
| " | " | Harrisburg | |
| " | " | Hartford | 3,000 00 |
| " | " | Helena | 135 65 |
| | | " Rev. Palladino | 1 25 |
| " | " | Indianapolis | 1,796 83 |
| " | " | Kansas City | 302 75 |
| " | " | La Crosse | 1,025 00 |
| " | " | Lead | 33 92 |
| " | " | Leavenworth | 396 75 |
| " | " | Lincoln | 178 19 |
| " | " | Little Rock | 166 00 |
| " | " | Louisville | 1,099 55 |
| " | " | Manchester | 1,020 00 |
| " | " | Marquette | 281 78 |
| " | " | Mobile | 225 38 |
| " | " | Los Angeles | |
| " | " | Nashville | 114 50 |
| " | " | Natchez | 97 80 |
| " | " | Natchitoches | 60 00 |
| " | " | Nesqually | 394 25 |
| " | " | Newark | 2,231 39 |
| " | " | Ogdensburg | 280 00 |
| " | " | Omaha | 397 62 |
| " | " | Peoria | 1,328 00 |
| " | " | Pittsburg | 2,110 49 |
| " | " | Portland | 800 00 |
| " | " | Providence | 2,769 92 |
| " | " | Richmond | 213 00 |
| " | " | Rochester | 732 31 |
| " | " | Sacramento | 200 50 |
| " | " | St. Augustine | 86 14 |

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|---|---|
| Diocese of St. Cloud | 603 75 |
| " " St. Joseph | 186 50 |
| " " Salt Lake | 25 75 |
| " " San Antonio | 321 30 |
| " " Savannah | 154 69 |
| " " Scranton | 2,000 00 |
| " " Sioux Falls | 125 00 |
| " " Sioux City | 500 00 |
| " " Springfield | 1,495 29 |
| " " Syracuse | 858 00 |
| " " Trenton | 500 00 |
| " " Tucson | 86 35 |
| " " Vancouver Island | 50 00 |
| " " Wheeling | 464 79 |
| " " Wichita | 150 35 |
| " " Wilmington | 285 65 |
| " " Winona | 770 26 |
| Vicariate Apostolic of Brownsville | 56 90 |
| " " " Indian Territory | 125 00 |
| " " " North Carolina | 50 56 |
| Prefecture " " Alaska | 12 50 |
| Donations | 184 42 |
| | 98,095.41 |

Special contributions and collections taken up for Indian Schools:

| | | |
|---|---|---|
| Through Washington Bureau | $ 21,632 50 | |
| In Archdiocese of Cincinnati | 1,000 00 | |
| German Paper, *Excelsior*, Milwaukee | 80 00 | |
| | | 22,712 50 |
| Interest on deposits | | 398 70 |
| Total amount of collection of 1903 | | 121,206 61 |
| Balance on hand January 1st, 1903 | | 6,197 80 |
| Total | | $127,404 41 |

Sums received for the Propagation of the Faith do not appear in this statement.

## DISBURSED

| | |
|---|---|
| Archdiocese of Baltimore | $ 3,200 00 |
| " " Chicago | 500 00 |
| " " Cincinnati | 1,200 00 |
| " " New Orleans | 2,500 00 |
| " " New York | 1,750 00 |
| " " Oregon City | 1,500 00 |
| " " Philadelphia | 1,200 00 |

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|---|---|---|---|
| Archdiocese of | | Santa Fe | 750 00 |
| " | " | San Francisco | 500 00 |
| " | " | St. Louis | 700 00 |
| Diocese | " | Boise City | 1,000 00 |
| " | " | Charleston | 1,500 00 |
| " | " | Covington | 800 00 |
| " | " | Dallas | 600 00 |
| " | " | Detroit | 100 00 |
| " | " | Fargo | 750 00 |
| " | " | Galveston | 1,000 00 |
| " | " | Grand Rapids | 1,000 00 |
| " | " | Green Bay | 600 00 |
| " | " | La Crosse | 800 00 |
| " | " | Lead | 1,000 00 |
| " | " | Leavenworth | 1,200 00 |
| " | " | Little Rock | 1,200 00 |
| " | " | Louisville | 1,000 00 |
| " | " | Marquette | 800 00 |
| " | " | Mobile | 1,200 00 |
| " | " | Nashville | 1,500 00 |
| " | " | Natchez | 1,000 00 |
| " | " | Natchitoches | 900 00 |
| " | " | Nesqually | 800 00 |
| " | " | Ogdensburg | 100 00 |
| " | " | Omaha | 200 00 |
| " | " | Pittsburg | 1,000 00 |
| " | " | St. Augustine | 2,600 00 |
| " | " | San Antonio | 800 00 |
| " | " | Savannah | 1,000 00 |
| " | " | Tucson | 1,000 00 |
| " | " | Wilmington | 1,000 00 |
| Vicariate | " | Brownsville | 1,800 00 |
| " | " | Indian Territory | 700 00 |
| " | " | " Antlers, to Rev. Aug. Breek | 300 00 |
| " | " | " through Rev. W. H. Ketcham | 800 00 |
| " | " | North Carolina | 1,200 00 |
| Prefecture | " | Alaska | 2,800 00 |
| St. Joseph's Seminary, Baltimore, for the formation of Priests, devoted to Missions among Colored People | | | 5,000 00 |
| Catholic Indian Bureau, office expenses | | | 4,500 00 |

| | | |
|---|---|---|
| EXPENSES: | | |
| Secretary . . . . . | | 250 00 |
| Pamphlets, etc., of the Negro and Indian Missions sent to all priests in theUnited States, and other printing and expenses . . . . . | | 453 40 |
| Transfers to the Catholic Indian Bureau for Indian Schools:-- | | |
| Balance of January 1st . . . . . | 6,197 80 | |
| Contributions during 1903.... . . | 22,712 50 | |
| Additional transfers . . . . . | 24,500 00 | |
| | | 53,863 70 |
| | | 111,463 70 |
| Balance January 1st, 1904,transferred to Washington Bureau of Catholic Indian Missions for Catholic Indian Schools . . . . . | | 15,940 71 |

# BUREAU OF

# Catholic Indian Missions.

## FINANCIAL STATEMENT

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RECEIPTS:

| | | |
|---|---|---|
| Mother Katharine Drexel . . . . . | $ 86,003 25 | |
| Transfer from Negro and Indian Missions . . . . . | 31,822 80 | |
| Archdiocese of Cincinnati . . . . . | 1,000 00 | |
| Ave Maria . . . . . | 8 50 | |
| German Paper, *Excelsior* . . . . . | 80 00 | |
| Washington Bureau . . . . . | 21,632 50 | |
| Rental Odanah School Building. . . | 100 00 | |
| Interests on deposits . . . . . | 52 64 | |
| | | $140,699 69 |
| Balance on hand Jan. 1, 1903 . . . . . | | 6,173 01 |
| Total | | $146,872 70 |

DISBURSEMENTS.

| | | |
|---|---|---|
| Indian Schools . . . . . | $ 140,729 00 | |
| Washington Bureau . . . . . | 4,500 00 | |
| Other Expenses . . . . . | 69 50 | |
| | | $145,298 50 |
| Balance on hand Jan. 1, 1904 . . . . . | | 1,574 20 |

# REPORT OF THE NEGRO MISSION WORK.

| Dioceses or Vicariates Apostolic. | Negro Pop'ation | Catholic Negroes | Churches | Priests | Baptisms. Children | Baptisms. Adults | Schools | Pupils | Sisterhoods | Institutions |
|---|---|---|---|---|---|---|---|---|---|---|
| Baltimore | 307 000 | | 5 | 17 | | | 2 | 500 | St. Francis, Col. Oblates, Mission Helpers, Good Shepherd. | St. Jos Sem., Epip. Apos. Col., H. Good Shep., Mis. Help., St. Fran. Orpha'g. St. Elizabeth's Home. |
| Charleston | 688 934 | 1 100 | 2 | 1 | 25 | 25 | 2 | 200 | Mercy, | |
| Chicago | | | 1 | | 4 | 8 | | | | |
| Covington | 80 000 | 169 | 1 | | 1 | 11 | 1 | 130 | Nazareth. | 2 Hospitals. |
| Galveston | 200 000 | 650 | 2 | 2 | 19 | 59 | 2 | 225 | Holy Family, Incar. Word | Boarding School. |
| Indian Territory | 20 000 | 260 | 4 | 2 | 12 | 9 | 2 | 155 | Sisters of St. Benedict. | |
| Leavenworth | 31 000 | 240 | 1 | 1 | 5 | 7 | 2 | 100 | Oblates Providence, Col. | Orphanage. |
| Little Rock | 400 000 | 225 | 1 | 1 | 6 | 3 | 1 | 180 | Holy Family. | Industrial School. |
| Lonisville | | | | | | | | | | |
| Mobile | 862 707 | 3 500 | 7 | 5 | 140 | 56 | 7 | 615 | St. Joseph, Mercy. | Hospital. |
| Nashville | 500 000 | 250 | 1 | 1 | 18 | 43 | | | | |
| Natchez | 900 000 | 2 388 | 1 | 1 | 100 | 80 | 4 | 206 | St. Francis, St. Jos., Mercy, | |
| Natchitoches | 89 000 | 8 000 | 3 | 1 | | | 6 | 245 | Divine Prov. [Per. Adora'. | |
| New Orleans | 500 000 | ? | 2 | 4 | 3 511 | 366 | 42 | 1842 | St. Francis, Mercy, Per. Adora. Marianites, Holy Family, Good Shep'erd, Notre Dame, Mt. Car. St. Joseph, Sacred Heart. | Boys' Asylum, Girls' Asy- Old Folks' Home, House of Good Shepherd Asylum for Deaf Mutes. |
| New York . Bahamas | 5 500 | 320 | | 3 | 17 | 19 | 3 | 381 | N. Y. Sisters of Charity. | |
| Philadelphia | | | | | | | | | | |
| Pittsburgh | 45 000 | 1 600 | | 1 | 13 | 1 | 1 | 40 | | |
| Richmond | | | | | | | | | | |
| St. Louis | 35 000 | | | 1 | 34 | 44 | 1 | 95 | Oblates of Provid'ce, Col. | Orphan Asy. Boarding |
| San Antonio | | | | | | | | | | |
| Savannah | 1035 037 | 500 | 3 | 2 | 9 | 3 | 3 | 96 | Sisters of St. Francis. | |
| Wilmington | 60 000 | 300 | 2 | 3 | 12 | 20 | 2 | 234 | Sisters of St. Francis. | Industrial, |
| St. Augustine | 193 975 | | | | | | 6 | 50 | S. of St. Jos. Holy Name. | |

# Negro Mission Work.

## BALTIMORE.

With the exception of New Orleans Baltimore has the largest catholic colored population of any of the dioceses of the United States. Seventeen Priests work among them, either evangelizing them in the different parishes or teaching at St. Joseph's Seminary and at the Epiphany Apostolic College. They belong for the most part to the American branch of the Josephite order. Two congregations of colored people in Washington are attended by five Priests of the diocesan clergy. Five churches in all are especially for their use. St. Joseph's Seminary and Epiphany College are conducted in view of educating for the Priesthood young men who are willing to spend their lives evangelizing the colored people. Working also for the same end and conducting either an orphanage for waifs or a Home for young girls, several orders of women do most meritorious work in ministering to the material and religious needs and in elevating the moral tone of the black race.

## CHARLESTON.

Bishop Northrop's report confines itself to St. Peter's parish which has done the bulk of the work amongst the Negroes. St. Peter's school has proved a great success and has a high standing with the State Normal School. The principal of the school went as far as to ask that more children be sent from St. Peter's as they were amongst the best he had. One half of the children attending St. Peter's school are non-catholics, but later in life many of them come into the church; their conversion being the result of their early training in the school. With the success it had attained a large attendance was to be expected though there were but limited quarters to accommodate the pupils. An annex was opened as a feeder to the principal school.

## CHICAGO.

A church for the colored people of Chicago long since begun, has not been pushed further than the basement as the funds at command would not allow the work to proceed.

## COVINGTON.

Rt. Rev. Bishop C. P. Maes complains of insufficiency of funds which paralyses the work of hospitals and schools. But the growing respect of the colored population for the Catholic Church is a glowing tribute to the attention and care bestowed by the Chaplains and Sisters

upon the sick. The kindness shown to colored people so little accustomed to it does more to bring them to the fold than any preaching they may hear. Words too often fall upon their ears which represent nothing but sound, while good deeds soften hearts which in life have only suffered.

## INDIAN TERRITORY.

The report of Rev. Father Curran on the needs of the colored schools in the Indian Territory is full of distress. In some cases the teachers' salary is several years back. It is impossible to reckon upon the colored population of the Territory, as it contributes almost nothing for the support of the missions.

## LITTLE ROCK.

The Rt. Rev. Mgr. J. M. Lucey writing in the name of the Rt. Rev. Bishop says that the town of Pine Bluff was deserted for some months by its colored inhabitants following the sensational and vehement prophecy of a negress that the city would be destroyed by a storm. Only the Sisters teaching the Industrial School remained and now they are looked upon as heroines and favorites of the Lord.

The Sisters of the Holy Family would like to be assisted by the Commission as the amount of work devolving upon them is out of proportion with their number. They are only five Sisters. "To teach 160 pupils the literary branches, sewing, cooking and music requires more than five Sisters. It is also said that to economize and try to bring expenses even with receipts, the Sisters of the Holy Family have kept no man or woman to help. They have done their own washing, firemaking, milking, housecleaning etc. But it is too much. Three of the Sisters have had sick spells in consequence."

## LEAVENWORTH.

The tone of the report of the Rt. Rev. L. M. Fink O. S. B. Bishop of Leavenworth is rather despondent. In spite of a quarter of a century's work the congregation of colored people is small. As Leavenworth cannot furnish them with work, they look for it elsewhere; "Oklahoma alone took away one half of the Negro Catholics from Topeka."

## MOBILE.

On account of the fickle character of colored people, the task of the different persons engaged in training them is arduous, and one cannot too much praise the work done and the constancy and zeal shown in doing it. The Franciscan Sisters have opened a new school in Mobile and taken charge of the colored Catholics too long neglected. "The Sisters of St. Joseph in charge of St Patrick's School have succeeded in bringing about a better feeling, says Rt. Rev. Bishop Allen, among these formerly neglected Catholics. The children attend school with more regularity and few absent themselves from Mass on Sundays. The Sisters of Mercy are doing the same praiseworthy work in Pensacola

and Warrington, Fla. The Josephite Fathers have labored zealously to build up the Catechetical school in Montgomery, and followed the same lines of work in Mobile, from which much good is expected in the near future.

## NASHVILLE

Since the opening of the Church in Nashville says Rt. Rev. Bishop Byrne in his report, the prospects are most encouraging. The few Catholic colored people were more nominal than practical Catholics but since the Church was opened most of its members are monthly communicants. "This permanent and lasting good has been accomplished under very trying difficulties. The opposition met with from a fair sized army of Negro preachers against one individual Priest, was not among the least."

"In a word we need both men and means to establish and carry on the work of evangelizing our Negro population."

## NATCHEZ.

Right Rev. Bishop Heslin says "Nothing unusual to report." In face of discouraging results Priests and Sisters work with zeal among the colored people. With little or nothing for pay, the Sisters established to teach the whites detach one or two of their number to work among the Negroes.

## NATCHITOCHES.

A new church was opened at Plancheville but unfortunately one of the schools was closed on account of the withdrawal of a teacher. Besides the secular Priest who is specially engaged in the work for colored people, there are three others who have also missions amongst them. "The colored schools in the diocese of Natchitoches do a quiet work, but accomplish a good deal of good in giving elementary instruction to pupils and preparing children for their first Holy Communion."

## NEW YORK.

The mission prospects in the Bahamas look rather poor as the funds are not adequate to the needs to be relieved. The transportation of the Sisters to and from the school swallows up all the appropriation.

## VICARIATE APOSTOLIC OF NORTH CAROLINA.

Rt. Rev L. Haid, O. S. B. dedicated three new churches since his last statement, the schools are doing well and would do better if their limited capacity did not curtail the number of students. Through the generosity of Mother Drexel a school building has already been erected at Newton Grove, and it will be opened next year for the needs of the colored population.

## PITTSBURG.

The work in Pittsburg has to a great extent dispelled the prejudice of non-Catholics against the Faith, says Rt.Rev.R. Canevin, co-adjutor Bishop, in his report.

Without neglecting those outside the fold, efforts have been mostly made to keep the Faith among the Catholic colored population, and to revive it among those who had almost lost it. To show them that they are looked after, is often enough to bring those poor people back to the Church. If the Venerable Commission, adds the Bishop, could allow sufficient funds to buy a house, it would permit us to have Sisters who would be more effective in school-work than lay teachers. "There has been one great impediment to the progress of our work. It is that we have had great difficulty in our endeavors to secure competent teachers, i. e. Sisters, for our Schools."

## RICHMOND.

Rev. Joseph Butsch, of Norfolk, Va., writes as follows:

DEAR AND VERY REV. FATHER DYER:

I thank Bishop Byrne and I thank God for the strong and inspiring circular, which I received through you calling upon Catholics for an increased missionary spirit. It gave me much comfort and encouragement to read it. The sentiments it contains are in accord with my own and I was glad to see so much insight into the real condition of things.

We who are on the Missions, daily see the great possibilities and how little is being really done. As this paper truly says, the Negroes in many instances respond well to earnest efforts to elevate and convert them and I am also convinced that colored Catholics, who have been well trained and grounded in our holy religion remain as constant in their faith as the average white Catholic.

Some time ago a white Presbyterian minister from Georgia while discussing the race question before a meeting of ministers in New York City, said the best Negroes that he knew were Catholics or Presbyterians and that especially the discipline of the Roman Catholic religion was calculated to check evil tendencies in their character.

There are, therefore good reasons, for Catholics to be zealous in this work. But to our sorrow we often see Protestants more active. It is the fact of so much pride, indifference and prejudice among whites, even among Catholics, that is a more trying hardship to the missionary than being associated on the missions with the poor and simple Negroes, who often need sympathy in their struggles with poverty and adversity. Here further South they are especially poor as wages are low, and so it seems cruel to expect much from them in a material way, the wealth and power being in the hands of the whites.

The Negro has indeed his faults and weaknesses, but sin and vice are not all on his side. Only yesterday I was somewhat surprised to hear a southern white Protestant say that he believed that the crimes and consequent lynchings of Negroes to-day, are the fruits of the immoralities of many whites against the blacks in earlier times. He thought it the scriptural curse of God on the sins of the fathers visiting the children.

The Catholic education of colored youth here with us in Norfolk has met with much success. At present we have two schools with six

teachers, four Franciscan Sisters and another school with two colored lay teachers. There is an average attendance of about 300 pupils during good weather. The rolls contain for this school year the names of 400 or more. The children three-fourths of whom are non-Catholics, pay a small amount for tuition, 25cts a month each, when they are not too poor. With this and some assistance which I receive from our Richmond Mission of St. Joseph's we have been able to keep up.

It is quite a struggle to meet all the obligations of Church and two schools, with scant help. But in spite of various unsupplied wants I trust with the help of God the work will grow and be blessed.

Dear Father, kindly have sent to me one or two more copies of the circular you sent out as I would like an extra copy.

Yours Sincerely in Xto.,

JOSEPH BUTSCH,

Pastor St. Joseph's Church,

NORFOLK, VA.

## ST. AUGUSTINE.

Rt. Rev. W. J. Kenney outlines a project to carry on a more active propaganda among the colored population of his diocese, where for lack of Priests and of funds, the work of evangelization is not giving the results that it should. Easily might a good many souls be brought into the fold, if these conditions were fulfilled; above all, when as in this instance, far from being hostile the population is rather inclined to be friendly, and seems but to be waiting for the good word. The Rt. Rev. Bishop begs the Commission to furnish him with the means of starting the work until it can be made self- supporting.

## ST. LOUIS.

Mission Work among the colored people progresses satisfactorily and gives practical results. The orphan asylum needs help badly, however, as the small quarters are an impediment to the admission of more waifs. Although the colored population is relatively large no church has yet been opened especially for their use. Under the direction of the Oblate Sisters of Providence, the schools have a good future in sight.

## SAVANNAH.

A New orphanage has been built in Augusta by the Sisters of St. Francis, but the good work done in Macon has been greatly interfered with by the removal of Father Kenny, S. J. by his superior to some other field where his services are more needed.

## WILMINGTON.

In the report from the diocese of Wilmington, the Rt Rev. Bishop is full of praise for the Priests and Sisters working among the colored population. 79 boys altogether were confirmed in two schools, and the most gratifying result of all is the steadfastness of those boys in their Faith after they leave school. As to the missions to non-catholics, if the attendance was large, the conversions were few.

# REPORT OF THE INDIAN MISSION WORK.

| Dioceses or Vicariates Apostolic. | Indian Popula. | Cath. Indians | Churches. | Priests. | Baptisms | | Schools | Pupils † | Sisterhoods. | Religious. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Children. | Adults | | | | |
| Alaska | 30 000 | 5 300 | 7 | 8 | 119 | 35 | 6 | 213 | S. of St. Ann, S. of St. Jos. | S. J. |
| Boise | 4 600 | 1 400 | 4 | 6 | 70 | 12 | 4 | 110 | S. ofProv. S. of St. Jos. | S. J., Oblates. |
| *Brownsville | 58 000 | 56 000 | 36 | 14 | 3011 | 1 | 12 | 1029 | Ursuline, Divine Providence | |
| Duluth | 8 000 | 3 800 | 2 | 8 | 243 | 47 | 2 | 175 | O. S. B. Mother Drexel's. | O. S. B., S. J. |
| Grand Rapids | 2 932 | 1 857 | 9 | 3 | 73 | 3 | 2 | 150 | Notre Dame, Charity, | O. F. M. |
| Green Bay | 3 100 | 1 400 | 5 | 2 | 62 | 26 | 1 | 158 | St. Joseph, | O. F. M. |
| Helena | 10 000 | 5 536 | 15 | 12 | 399 | 73 | 13 | 600 | Ursuline, S. of Charity, | S. J. |
| Indian Territory | 96 000 | 3 095 | 13 | 12 | 131 | 32 | 12 | 560 | Prov., O.S.F., Mt.Carmel, St. Joseph, S. of Mercy, | O. S. B. |
| La Crosse | 4 212 | 1 952 | 16 | 4 | 124 | 39 | 4 | 375 | O. S. F. | O. F. M. |
| Lead | | 5 000 | 14 | 8 | 313 | 101 | 3 | 600 | S.of St. Francis & St.Benedict | S. J., O. S. B. |
| Los Angeles | | | | | | | | | | |
| Marquette | 1 540 | 1 040 | 4 | 2 | 38 | 1 | 1 | 60 | Sisters of St. Joseph, | S. J. |
| Natchez | 400 | 300 | 1 | 2 | 19 | 4 | 1 | 20 | Sisters of Mercy, | Carm. Fathers |
| Nesqually | 4 000 | 2 000 | 9 | 3 | 212 | 24 | 3 | 195 | Franciscan Sisters, S. of Prov. | S. J. |
| Oregon City | 3 000 | 1 640 | 3 | 5 | 17 | 4 | 2 | 56 | Sisters of St. Francis, | S. J., S. D. S. |
| San Francisco | 1 500 | 1 000 | 4 | | | | 3 | | | |
| Santa Fe | 22 500 | 16 500 | 13 | 10 | | | 2 | 220 | Mother Drexel's, S.of Loretto | Franciscans, |
| Tucson | 32 000 | 4 000 | 6 | 5 | 300 | | 3 | 315 | S.of St.Jos. & the B.Sac'ment | Franciscans, |
| Vancouver Islands | 3 599 | 2 096 | 10 | 10 | 133 | 34 | 10 | 207 | St. Ann, | O. S. B. |

*Principally Mexican population.

†The average attendance, not the enrolled number is given.

# Indian Mission Work.

## ALASKA.

Under the guidance of Jesuit lay brothers, the Indians of the far away Territory of Alaska are learning useful trades, carpentering, gardening etc, in the Industrial School of Holy Cross. This school is for them the nucleus of civilization, where they can familiarize themselves with ways that will permit them to compete with their white brethren, and stand their ground in their own land. They have eight Priests of the Society of Jesus either attending to their spiritual needs or engaged in the work of evangelizing the heathens amongst them.

## BOISE CITY.

The lack of funds is a heavy handicap for Rt. Rev. Bishop Glorieux, keeping the good work of the missionaries at a stand still. A school built for the Indians has only got a start, with no prospect unless help be forthcoming in a substantial way. But, however trying may be the hardships in their way, the missionaries evangelize the aborigines with unabated zeal, and they have at least the comfort to see that among the Indians forming their flock, none is inclined to apostatize.

## BROWNSVILLE.

Rt. Rev. Bishop Verdaguer complains of the lack of funds to carry out new work and support the old missions. If not losing ground, the Catholic Church does not make any progress, although the missionaries show great zeal and have many hardships to suffer attending to their pastoral duties. Protestant preachers with plenty of money travel through the vicariate making indifferents if not converts. On the whole, the situation is far from encouraging.

## GALVESTON.

Results attained are not what they should have been, according to the Rt. Rev. Bishop's report, but they encourage the workers in the Lord's vineyard to keep on doing their utmost. The industrial school is trying to impress upon its pupils the spirit of thrift and love of work which is too often lacking among colored people, so that, when those who have gone through it, are once settled down they may be an example that can be safely and honorably followed.

## GRAND RAPIDS.

The picture drawn by the missionaries working among the Indians in the diocese of Grand Rapids is anything but cheerful. After much labor by both Priest and Indians a tornado razed the new church to the ground at Burt Lake, when only a few years back it had been destroyed by fire. It was a total loss as the insurance covered only the destruction of the church by fire and lightning. In other districts, for lack of Priests, old people do not receive the Sacraments and children are not baptized as the church is too far from the working place of the Indians.

At Harbor Springs extensive repairs are needed both to the church and school building; and the exchange of stoves for a steam-heating apparatus would be a much needed improvement in the Industrial School.

## GREEN BAY.

In his report Most Rev. S. J. Messmer then Bishop of Green Bay says that the boarding school has had a greater number of pupils than heretofore, but is now facing opposition from a Lutheran school which has just been opened and he sees a greater motive of exertion so as to keep the attendance well up to the number of former years. The Lutherans are trying to win the Indians over and it takes more vigilance and work so that no sheep of the flock may go astray. But the schools which are the mainstay of Catholic influence ought to be kept well up to the standard of former years, both in location and efficiency.

## HELENA.

In his report written not long before his lamented death, Bishop Brondel points out the "wonderful increase of the faith among the Indians; although some of them are still heathens and worship turtle-shells, feathers and weasles." But he deplores "the disastrous persecution against their faith brought about by the false idea that Indians are dying out and there is no use working for them, the cruel subtraction of means for their education by the Propagation of the Faith in France and by the U. S. Congress. It leaves the burden of the work and the responsibility on the shoulders of a few heroic people, Priests and Bishops who have the charity of Christ." With the limited means at his disposal Rt. Rev. Bishop Brondel has succeeded in erecting three new churches at Toplar, Oswego and Harlem besides supporting the schools for the different tribes of Indians. There are two schools for the Flatheads at St. Ignatius Mission, one for boys in charge of the Jesuit Fathers with 75 pupils and one for girls in charge of the Sisters of Charity with about 70 girls. At the Holy Family Mission for the

Blackfeet there are also two schools with a general attendance of about 90 for boys and girls, both schools directed respectively by the Jesuit Fathers and the Ursuline Sisters. Thirty one boys and 51 girls follow the school of the St. Paul's Mission for the Gros-Ventres and the Assiniboins. The Jesuit Fathers have 24 boys and the Sisters 23 girls at St. Xavier's Mission for the Crows. At St. Labre's Mission for the Cheyennes the secular Priest who has charge of the school teaches 20 boys and the Sisters have about the same number of girls under their care. The schools of St. Peter's mission for various Indian tribes have a general attendance of about one hundred pupils. But the lack of funds compels these devoted teachers to refuse many applicants and instead of the former number of 1000, there are only now about 600 pupils.

## INDIAN TERRITORY.

The situation of the Indian missions in the Indian Territory is gloomy from a financial standpoint, as stated by Rt. Rev. T. Meerschaert. Transferred from their former habitation to the Indian Territory, the various Indian tribes require religious cares that were given them in the dioceses they quitted. After the new appraisement, fences and buildings must be removed, necessitating heavy expenses on a depleted exchequer; and added to that, a percentage must again be paid for four years, otherwise lands and lots are forfeited. In spite of every means resorted to, the obligations cannot be met at all points, and the Rt. Rev. Bishop makes a strong appeal to the Commission.

## LEAD.

Rt. Rev. J. Stariha extols the work of the Catechists in his diocese. With better pay their range of action and effectiveness would be increased, as they would be able to devote more time to their work. "These Catechists do really as good a work among the Indians as a missionary. They go from camp to camp and teach the Indians, Catholics and non-Catholics, the prayers, instruct them on the necessity of baptism, confession, contrition etc. The Fathers on the reservation told me, that many pagan Indians instructed by the Catechist have expressed the desire to be baptized before they died. Besides the Catechists keep the young Indians to their duties and the practical Christian life." In face of all their worth and work they are underpaid and unless their salary is increased they will be compelled to give up the work of Catechist to make a living in some other avocation. "There are 10 Catechists absolutely required, four for Pine Ridge, four for Rosebud and two for the Cheyenne River Reservation as the

one there cannot do the work alone in the large district." Existing more in name than in reality, the diocese cannot support them and must apply to the Board of Negro and Indian Missions so as to be enabled to keep those men sowing the word of God among the Indians.

## NATCHEZ.

The prospects are, writes Bishop Heslin, that all the Indians will be moved before long to the Indian Territory, although some of them, as the Scott Co. Indians are unwilling to go. There are 300 Catholics amongst them, but situated at about thirty miles from the nearest station, they have only an occasional visit from the Priest. The Bishop has urged them to go to the Territory, where they could be properly attended to if they were located near each other.

## NESQUALLY.

Rt. Rev. Bishop O'Dea makes a strong appeal in favor of the Indians of his diocese. Destroyed by fire last year, the church at Inhalix ought to be rebuilt as it is located in a central district where the Indians can easily be assembled, while it is well nigh impossible to have them meet in any number at some other point. The school at O'Kanagan has a promising future before it, if a helping hand is extended.

## OREGON CITY.

The number of pupils for the two Catholic schools of the diocese is about 150, although this can not be taken as a census of the Catholic Indian children. In some of the government schools one half of the pupils are Catholic and a Priest has to attend them specially. In this class are the schools at Chemana, Siletz and Grand Ronde.

## SANTA FE.

During the past year one new school was opened, although it takes a good deal of hard work on the part of the teachers to keep the Indian children in attendance at the schools. The active propaganda pursued by the government employees tends to intimidate the Indians in the best Pueblos. In his report Most Rev. Archbishop Bourgade adds: "The Franciscan Fathers contemplate starting day schools in some of the Pueblos in their care. Mother Drexel is almost decided to make a trial also. In my estimation day schools in the Pueblos taught by religious would accomplish an effective and lasting good, and counteract the baneful influence of the so-called Indian neutral school at least as far as

religion is concerned." There are from three to five thousand of the Pueblo Indians all Catholics.

## TUCSON.

To counteract the attraction of the public schools for the half breeds in Tucson a new school building would be necessary as the school is too small and falling in ruins. The good done would well repay the outlay if any could be made. The Indians love the Catholic Church, and prefer generally the "black-robe" to the "lay preacher."

The Papago Indians at San Xavier's and the Pinas at St. John's are deeply attached to the Catholic religion. Different tribes at various points are clamoring for Priests to attend to them. At San Xavier's the school and church are sorely in need of repair, and the new mission at St. Michael's founded by Mother Drexel promises to be the most flourishing of all the missions.